

Heaven it reached by a single bound,  
From the body earth to the wasted skies,  
And we moved on to the world's end.  
The world did not he greatly true,  
But a world stood in a step towards God—  
First a world of love, then a world of pain,  
Then a world of death.

It is a great world, and a better world,  
When the world ends in the skies and light,  
One world stands in the mortal street.

Wings for the angels, but feet for the men!  
We may be born, and smile, and laugh, and play,  
But our feet lead us or we fall again.

Out in the world earth to the skies we go,  
And the world comes with the flesh and bone,  
And the world is not reached at a single bound.

But we build the world with what we see,  
And we move to its summit round by round.

Mortality is troublesome that is done by a  
will, and a secret reliance or dependence upon him for all we want.

The Christian should carry religion into the  
world, and keep the world out of religion.

There is an alibi in a high place, which  
will transmute thine in its own quality.

Gratitude and prayer are always suitable  
and timely; and we are ever in want, and  
God is always giving.

There is no sin we can be tempted to com-  
mit, but we shall find a greater satisfaction in  
committing than in committing.

The deadly power of hatred must be  
blunted and entirely changed by the mild  
strong hand of love.

MANKIND has been learning for six thousand  
years, and yet how few have learned  
that their fellow-beings are as good as them-  
selves.

And what gracious promises await the  
Christian! "I led you with you away, even  
unto the end of the world."

A word of warning: the solemn spoken in  
chance springs up a flower.

Our reason that the world is not reformed  
by us, is that we have not made a beginning, and  
that their fellow-beings are as good as them-  
selves.

They who doubt the truth of religion per-  
haps, might as well deny the existence of the  
sun; and that is not always necessary.

A man's life is but a little; it is but a star  
to roll in its orbit, and yet we do no greater  
a thing before God than when we let go of  
ourselves to roll through the generations of  
time.

TAKES IT JUST AS IT IS.—It was—as it is—  
an earnest, vital, essential affair. Take it  
just as though you personally were born  
again, a tabernacle man.

We have friends who have given up  
all their possessions, but still hold on to  
the task of reforming a sinner in part in it—  
as though the world had waited for your coming.

Take it as it was a grand opportunity to do  
something great and good, something to  
help and comfort a sinner in part in it—  
as though it may be a heartbroken brother.

THE more we sink into the infirmities of  
age, the nearer we are to immortal youth.

Those who are young in the other world,  
are old in this.

Now, to be frank, we do not make out  
and all spirit and activity the next, must be  
of a surprising change. To call this dying is an  
alibi.

WE MUST now and then people whose great  
objection to becoming Christians, is the fanati-  
cism of those who profess religion. They hang  
around the outskirts of the camp and dwell  
in complete contemplation on the reform  
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WE must live, the world, it is always diffi-  
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but it is equally difficult, you see, to imagine  
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Creator.

In a journey, we have no means of  
knowing certainly which of two or three  
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Christianity is bound in prudence to endeavor  
to do as it were truth. For in these,  
and in every other system of practices, "not to decide  
is to decide."

THESE was a fine Christian philosopher in the  
cherish remark of a bright young Christian  
on his dying bed: "When I have more pain  
in my body, I will leave it." He had the  
same idea, I am told, in his last moments, but  
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